VOL. XIV. NO. 12.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE **FREEDMEN** AND ABROAD.

...HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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American Missionary.

VOL. XIV. DECEMBER, 1870. NO. 12.

AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Twenty-Fourth Annual Meeting of the Association convened in the Lawrence St. Congregational Church, Lawrence, Mass., at three o'clock in the afternoon of Wednesday November 9th,1870, the President, Rev. Dr. Kirk, in the chair.

After singing a hymn, the Scriptures were read by the Rev. C. E. Fisher and prayer was offered by the Rev. Dr. Kirk. Rev. C. E. Fisher was chosen Secretary of the meeting, and Mr. John Fisher Assistant Secretary.

The Treasurer's Report was read by Sec. Whipple.

The report of the Executive Committee upon the home field, was read by Sec. Strieby.

The report upon the foreign field was read by Sec. Whipple.

After the singing of another hymn by the audience the following Committees were appointed:

1. Committee of Arrangements. Rev. C. E. Fisher, Rev. C. L. Woodworth, Rev. Wm. F. Snow, Rev. Wm. E. Park, Dea. J. L. Partridge.

2. Committee on Nominations. Rev. B. P. Stone, D. D., Rev. E. P. Smith, Rev. A. A. Ellsworth, Rev. Dr. Chickering, Rev. James P. Lane.

3. Committee on Finances and Treasurer's Report. Col. C. G. Hammond, Dea. A. C. Perkins, Wm. C. Chapin, J. G. Stinson, G. Edmonds.

4. Committee on the Education of Freedmen. Rev. S. R. Dennen, Gen. O. O. Howard, Rev. E. M. Cravath, Rev. M. McCollom, Mr. R. W. Morville.

5. Committee on Religious Work among the Freedmen. Rev. G. D. Pike, Rev. J. W. Healy, Rev. R. W. Stratton, Rev. Mr. Willey.

6. Committee on Chinese in America. Rev. Washington Gladden, Gen. C. H. Howard, Col. C. G. Hammond, Rev. L. S. Parker, Rev. Dr. Chickering.

7. Committee on Indians. Rev. S. S. N. Greely, Rev. E. P. Smith, Mr. Barstow of Hanover.

8. Committee on Foreign Work. Rev. C. E. Fisher, Rev. Charles Smith, Rev. Mr. Burnell, P. W. Dudley, Esq., Rev. C. B. Smith.

After singing the Doxology, the Benediction was pronounced by Dr. Kirk, and the meeting adjourned until half-past seven in the evening.

Evening Session.—An immense audience assembled in the evening, and a few moments were occupied by a prayer meeting conducted by the Rev. Dr. Wallace of Manchester, N. H.

The regular exercises were opened at seven o'clock, by a brief address from the Rev. Dr. Kirk. The Rev. Henry Ward Beecher was then introduced to the audience and delivered a most original and able address.

MORNING SESSION.—At eight o'clock Thursday morning a large audience assembled, and a prayer meeting was held, continuing one hour, conducted by the Rev. R. B. Stratton of Worcester.

At nine o'clock the Association was called to order, Vice-President Rev. William T. Eustis, of Springfield, in the chair.

The report upon the Education of the Freedmen was presented by the Rev. S. R. Dennen, of Woburn, Mass., and is as follows:

Your Committee have examined with much pleasure and profit that part of the annual report submitted to their consideration. Their approval is, therefore, more than a formal courtesy. We most heartily endorse its plans and suggestions as sound and practical, and worthy of vigorous prosecution.

The Common Schools.—The Common School is the first topic to which our attention is called. Next to consecration and cultivation of the heart, is the culture and drill of the intellect. The Common School, next to the church and the Christian religion, is the ground of our stability and perpetuity as a government. But the work of supplying the necessary teachers and instruments for a Common School education to the Freedmen is plainly impossible. Were the legislation and sympathies of the South all we could desire, the work is too great, complex and sporadic. We are glad to see, therefore, that the Association works through Common Schools already in operation, and stimulates and directs, so far as it may prudently do so, the creation of a public sentiment in favor of still others.

Normal and Training Schools.—These schools are of prime importance. The warm and sensuous nature of the African race needs, to steady and poise it and make it most effective, the drill of the school. The best agents in this work are the colored people themselves. It took a half century for the American Board to learn, that Native Preachers and Pastors educated and trained in the Mission Schools and Seminaries, were their best co-laborers.

We are therefore gratified to know, that the Association thus early adopted the practice of training the colored men and women of the South to teach their own people. This Association, through their fine High and Normal Schools, is furnishing the needful drill and culture to large classes of young men and women, who go out to the hungry multitude and distribute the bread of intellectual life. They are the most effective teachers; they have the readiest access to their own race and can do a work for them no teachers, sent from the North, can accomplish. We most heartily endorse this feature of the Association's educational work.

Colleges.—The same commendation belongs to its Colleges. The true method is to show the colored people the possibilities of their own race, and inspire in them, by visible and living examples, a noble ambition. This, sooner than anything else, will remove unworthy prejudices against them, and raise them to respectability and influence. We most warmly commend this whole subject of the education of the blacks to our churches. Rather, it commends *itself* to every patriotic and Christian mind and heart. This great people are to be lifted up and made an element of power and strength in this land, or they will become a millstone, hanged about the neck of the Republic. The solution of this prime question is mainly in the hands of this Association. Let it be encouraged and cheered by our churches, the whole land over. It must be a grateful surprise to the public, as it was to ourselves, to learn the extent of the society's means and instrumentalities for the prosecution of this grand and vital work. Let them be still more increased and invigorated.

Rev. Mr. Dennen followed the reading of the Report by appropriate remarks, after which Gen. O. O. Howard was introduced to the audience and delivered an address upon the subject of the report. After some remarks by the Rev. Mr. Brewer, of Stockbridge, the Rev. George Trask, of Fitchburg, made some inquiries which were answered by Gen. Howard. The report was unanimously adopted.

The report upon Religious Work among the Freedmen was read by Rev. G. D. Pike:—

Your Committee recognize in the report of the religious work of the Association during the year, reasons for deep gratitude to God, and also for appreciation of the thoroughness and fidelity of its officers.

We firmly believe that to elevate man he must be operated upon from within. While animal life is under the influence of outward objects, it is not so with mind. The only means of its elevation is religious truth. The first aim, then, of th s Asso-

ciation is to carry to our brethren so long cheated and robbed of their right to the knowledge of Christ, the knowledge of God in Christ,

Intellectual illumination without this is not true and permanent salvation. To strengthen the intellect without atonement and truth for the spiritual nature, is but to furnish fuel for the flames of remorse and multiply capacities for sin. We believe that the spirit manifested, and the system of truth held by those who began (with small beginnings) this work, are essential to its successful prosecution. And we thankfully acknowledge that Providential openings and indications have lately sprung up to show us that the favor of God attends and owns this view. There has been found a keen, ready instinct for, and susceptibility to, religious truth among this destitute race, which marks them as prepared of God, and also reveals a field "white unto the harvest."

The planting of the faith of our N. England Fathers, the dissemination all over the South, of that system of truth which they believed and taught and the maintenance of the ordinances of the Church of Christ, are *the essential need* of the hour. For this our church ought to be roused, their benefactions doubled, and from the young in their ranks, raised and send forth self-denying religious leaders to plant and nurse churches of their faith, in the towns and cities of the South.

Pending the vote on the Report, the Rev. J. W. Healy of New Orleans, made an address, describing the work of the Association among the Freedmen in that city and its vicinity.

Rev. John Scott of Dudley, North Carolina, gave an account of the formation of his church in Dudley and the state of the work in that region.

Rev. A. A. Ellsworth of Weymouth Landing, Mass., urged to the practice of more earnestness and self-denial for the cause of the Freedmen.

The debate was closed by the Rev. R. B. Stratton of Worcester, and the report was unanimously adopted.

On motion of Sec. Woodworth the following persons were chosen as a Memorial Committee: Rev. H. D. Walker, Rev. G. D. Pike, and Dea. E. Parker, of Reading, Mass.

The Rev. B. P. Stone D. D. read the report of the Committee upon Nominations proposing the following list of Officers for the ensuing year.

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	G. D. PIKE.	MARTIN WILLISTON,

The Report was unanimously adopted.

Rev. S. S. N. Greely of Oswego, N. Y. delivered an address upon INDIAN AFFAIRS which was followed by earnest remarks, from Sec. E. P. Smith, after which the meeting adjourned, until two o'clock in the afternoon.

AFTERNOON SESSION.—At two o'clock the audience again assembled and the Sacrament of the Lord's Supper was administered by Prof. E. A. Park, D.D., of Andover Seminary assisted by the Rev. R. Campbell of Newburyport.

After a brief recess the meeting was called to order, Col. Hammond of Chicago in the chair.

The minutes of the meeting thus far, were read and approved.

The Rev. H. A. Walker of Bridgewater, presented the report of the Committee upon JUBILEE MEMORIAL OFFERINGS for the South:

The Pilgrims came here under the inspiration of Christian faith. They have done the great work of the Two Hundred and Fifty years, under the guidance and impulse of Christian Education. The same influences must secure and bless the future of the race whose first landing upon these shores dates from the same memorable 1620.

We therefore recommend as a fitting expression of the grateful feelings this memorial year is fitted to awaken, that measures be taken permanently to endow professorships for the preparation of Christian Ministers, for the wide territory and numerous people so long destitute, and to be reached and blessed through the institutions under the patronage of the American Missionary Association.

Can there be a better appropriation of consecrated means than the endowment with $25,000 of a Jubilee Professorship of Theology at Atlanta, that that place may be as memorable in the future religious history of the South, as it has been in the military history of the past.

And if large hearts shall do the same for Straight University, in New Orleans, with its wide outlook over the South-West of our own land and beyond, how well will the action accord with that of the men who so "laid the foundation of many generations."

We would also most earnestly recommend that in this Jubilee year, individuals and churches endow as a perpetual memorial and benediction, Theological Scholarships of $300 each, bearing the name of the church or individual that will thus be ever sustaining and sending forth those who will extend and perpetuate the Pilgrim institutions and faith. This will be building the best monument for the noble men of the past by raising up the men of the future, so advancing the kingdom of Christ and thus securing the future of our whole country.

Rev. Mr. Walker added some fitting remarks. Senator Paterson of N. H., in response to the invitation of the Secretaries, delivered a brief but extremely able address on the subject of Report.

The report was then unanimously adopted.

Rev. Mr. Smith of Cohasset, presented the Report upon the FOREIGN WORK of the Association, following the reading by an interesting address. The Report was unanimously adopted, and is as follows:

Your Committee, to whom was referred the report on the Foreign Missions of the Association, would say that they recall with emotions of pleasure the fact that by the marked providence of God, the first work to which the Association was directed, was to a mission in Africa, established by the return to their native land of about forty Africans, rescued from slavery by some of the founders of this Association. Your Committee regard with entire approbation the intention of the Executive Committee to strengthen and enlarge their missions in that country, both as a means of present good, and a preparation for a greater work, when the providences of God, now so manifest, are matured; and young men and women, now in training in its schools, shall be prepared to go forth to the work in that land. The Committee strongly recommend that one, or more, ordained missionaries, be at the earliest day sent to that mission. The other Foreign missions of the Association, though of less relative present importance, have been undertaken, and prosecuted under such apparent providential leadings as require their continued support.

With gratitude to our Divine Leader for the success of the Missions of the Association, we recommend the adoption of this part of the report, and the pledge to the Executive Committee of the vigorous co-operation of the Association.

Your Committee would have impressed upon the churches, that,

"The Heathen perish—day by day, thousands on thousands pass away,
Oh Christian! to their rescue fly—preach Jesus to them ere they die."

A brother of the American Board in Ceylon, now in his eightieth year, has lately sent this message to the young men in the Seminary at Andover. "At the call of Lincoln thousands rushed to their graves." Is Christ's last command less important? We would have this stirring appeal go to all the churches, especially in behalf of the millions of Africa.

Rev. S. S. N. Greely presented the Report upon the Work of the Association among the Indians. The report was unanimously adopted, and is as follows:

In adopting the remnants of the Aboriginal tribes into its field of Christian labors, the American Missionary Association undertakes that, which is indeed, difficult, but peculiarly after the spirit and example of Him who came to seek and to save that which was lost.

In pleading for the dumb, uplifting the down-trodden, bringing deliverance to the oppressed, pouring the light of scientific and Christian knowledge on minds that have had not only the want of the instrumentalities, but even the liberty of culture, it was but the beautiful rounding out of its loving work to enlarge its field, and now include the thousands of the Aboriginal tribes, who once were the Lords of the soil, but who have been hunted and driven, and wasted away under the perverted influences of civilization.

From the days of the Apostle Eliot and the renowned Stockbridge pastor, Jonathan Edwards, it has been found a difficult work to Christianize the nomadic tribes. They have a tenacious veneration for the teachings by tradition of their ancestors, who have gone to the blessed hunting grounds where game is exhaustless, and the beauty not of earth; but the celestial hills and plains and shadowy groves.

Then, the fact that they lack the powerful influence of a steady home, the incitement of the recompense of intelligent industry, the light of true science of God in nature and God in revelation, steadily flowing from the school and the church; all these things are against the hope of successful labor to save the Indian.

But in addition, they are hated and cursed unto death and perdition by thousands who are not misanthropists, but wrongly prejudiced.

The Indian is of that "one blood of which the Creator made all nations of men for to dwell on all the face of the earth." Christianity in all its inward power and elevating and saving influence is adapted to him even as to all other men; nay, it is his only salvation—for him Christ died, and for him is the plan of recovery the same plan that is proclaimed from heaven for the sinner, under the shadow of the Temple of Worship in the towns and cities of culture, wealth and art, and all the appliances for human happiness, or the sinner in the cabin of the slave, or on distant pagan Islands of the sea. If these remnants of the Aboriginal tribes to-day in our country are men, then they are in need of Gospel and Christian Institutions, and the Gospel is as mighty to save them, as to save other men.

The rescuing these tribes by earnest labor and sacrifice, is a debt peculiarly owed to these needy people, for the treatment they have received in the long years past. Driven here and there from lands originally their own—driven by the violation of solemn treaties from lands deeded to them by the nation before whose mighty power they are fading away—corrupted by all the bad influences of border settlers and advancing civilization, taught its vices, not its virtues—cheated by those who appropriated what a liberal government had through many years appropriated to them—learning first to *distrust* the white man, then to hate him, till they have thousands of them reached the point where they suppose the Government and the people must be resisted, and that the red man must die if he cannot kill the white man first—who of us need wonder that savage outbreaks should have often carried distress through border white communities, and that even multitudes of good men in the land, think the Indian incapable of salvation, and that the extinction of the race is the best thing that we can desire or hope for.

This Government has long desired the Indian's welfare, but it has had its benevolent designs thwarted by those, vast many of them, who were the almoners of its bounty, and the agents in its behalf.

It is matter of joy and fervent thanksgiving to God, that the great soldier President, who fought for our national salvation—fought for the flag, and universal liberty for the people, is carrying out a policy for the wild tribes of the border, by which they shall be delivered from oppression and from wrong, and tho' the changes have been made in his Cabinet, and many advisers counsel not the best things, he has not flinched, and God hold him steady, so that he will not.

It is another cheering aspect of the present, that in the Commissioner of the Indian Department, Gen. Parker, we have an officer who is alive to the social and religious welfare of these tribes; in all his appointments, seeking the advice of Christian men, and aiming to plant this great civil work committed to him, on a Christian basis.

Everything is now hopeful for the entering in of this great and man-loving, God-honoring Missionary Association to go on with its work of establishing Christian Institutions among the Indians, and your Committee commend this department to all hearts that love a loving Christ, and feel for and pray for, dying men.

Sec. Whipple read a letter from a gentleman, inclosing a check for $5,000, and mentioned the case of another gentleman who had left for the Association the sum of $20,000, in his will, but had decided to become his own executor and to furnish the amount at once. $6,000, of the money has been already received.

After some additional remarks by Sec. Woodworth, the exercises were closed by singing the Doxology, and the meeting adjourned until half-past seven o'clock in the evening.

Special Meeting.—At half past six o'clock in the evening a prayer meeting, designed for those teachers who now were or formerly had been in the employ of the Association, was held in the vestry. The meeting was very interesting and lasted an hour. Twenty-six teachers were present.

Evening Session.—At half past seven o'clock, the audience assembled in the church, and was called to order, Col. Hammond in the chair. Prayer was offered by the Rev. Mr. Bacon.

Col. Hammond read the report of the Financial Committee, and followed it up by earnest remarks upon the duty of giving. The report was unanimously adopted and is subjoined.

The Committee on the Treasurer's Report would state they find, so far as they have had time to examine it, that it is correctly made up and duly vouched by the auditors, and they recommend that it be adopted and referred to the Executive Committee for publication.

Your Committee would also state that the fact that there appears from the statement of the Executive Committee a debt of about $77,000 resting upon the Association is not in their opinion a cause of alarm or the foundation of a fear that the Executive Committee are not acting wisely and prudently in the administration of the affairs of the Association. The exigencies of the service and the demand to enter open doors in advance of the contributions of the churches, most emphatically required this outlay, as it seems to us, and the Executive Committee would have been

wanting in faith in God and in the churches, if they had hesitated. We say this with a full appreciation of the burden of a debt, and the almost universal deprecation of debt incurred by the officers of our benevolent societies. The almost united sentiment being that as these societies are the almoners of the churches, their officers are bound to keep their expenditures for all purposes within the amount the churches place in their hands. By the amount represented by these figures, the Association has obtained the control of real Estate, Buildings, &c., needed to carry on its work, a fair rental of which would equal $35,000, if not exceed that sum. But notwithstanding the full and ample justification for its creation, and which the churches should fully appreciate, the debt is not a blessing *per se*, and immediate efforts should be made to remove it. Your Committee are glad to see that the Association is possessed of means through their western lands and otherwise, which supplemented by discriminating appropriations will speedily liquidate the amount. Your Committee would nevertheless express the hope that a sound business discretion will prevent a sacrifice of lands, that may be fast appreciating in value. We commend to the Committee strong and vigorous efforts to surmount the obstacles that intervene, and wipe out this debt at the earliest practicable moment.

In view of this imperative duty and the cessation of labor by the Freedman's Bureau the donations to our treasury should be greatly enlarged. The suggestion made on the platform to-day that churches should double their contributions this year is in the right direction.

We urgently recommend that the churches throughout the country who have not done so, hasten to place this Association on their list of charities and take up in good season their collections therefor, and supplement or anticipate this action by collectors, and not trust to church contributions alone. We also suggest that Sunday schools be interested in this work to a greater extent, all experience proving that children can be easily interested in the work of educating their fellows.

But to the well-to-do and the rich we would say with emphasis, that the call to give of the abundance which God has entrusted to them, is loud and imperative. If such will give until it is felt to be a *sacrifice*, and nothing less is demanded, it will be a means of grace to them of great value and the cause will move forward triumphantly. All of which is respectfully submitted.

The following report upon the work of the Association among the Chinese in this country was then read by the Rev. Washington Gladden.

Your Committee have considered that part of the Annual Report relating to the Chinese in America. Their deliberate judgment, in the light of existing facts, approves the wisdom which prompted the resolution, a year ago, to inaugurate a vigorous missionary work among these people. It was begun none too early. The mass to be leavened in California alone is a population of 30,000. They have been met by a persistent hostility for these twenty years. It is fully time to prove to them that such is not the spirit that actuates a Christian people.

Other religious bodies have recently entered zealously into the work. The Methodists are erecting a Seminary in San Francisco at a cost, for the building alone, of $30,000. The Presbyterians at their late synod-meeting in the same city appropriated $50,000 for this department of missionary effort. The Baptists have a native Chinese preacher on the Pacific Coast, and are no less engaged.

Providence has clearly called this Association to this field, by training it these many years to labor for the poor and despised, and to battle against *caste* prejudice; by building it up to great strength in the sympathies of the people; and consequently giving it a strong hold upon means and instrumentalities while at the same time bringing the Chinese, in increasingly large numbers to this country.

The Committee desire to express their cordial approval of the methods of coöperation with the churches in starting Sunday Schools as well as in planting night schools in places where nothing had been undertaken.

All that is needed seems to be a prosecution and enlargement of the work on the present plan, with a watchful regard to the indications of Providence as to new opportunities. We bespeak increased liberality from the churches and individual friends, to meet the demand for this new department of missionary labor which promises at no distant day to attain vast proportions.

Gen. C. H. Howard followed the reading of the Report, by an address upon the condition and prospects of the Chinese in California.

After singing a hymn the audience was addressed by the Rev. Washington Gladden, who spoke of the Chinese emigrants in North Adams, Mass.

After brief remarks from Rev. Mr. Greely, Gen. Howard and Rev. W. Gladden, the report upon the Chinese was unanimously adopted.

On motion it was

Voted, that the reports of the Executive Committee, which in their several parts, have been under consideration, and approved, be now adopted as a whole, and referred back to the Executive Committee, for publication with the proceedings of this Annual Meeting.

On motion of Sec. Woodworth it was unanimously

Resolved, that the Association gratefully recognizes the kindness of the Boston and Maine, the Fitchburg, the Eastern, the Nothern, the Boston and Providence, the Boston and Albany, and the Old Colony Rail Roads for reduced fares to this meeting; that, to this Church and Society for the use of its meeting house and chapel, to the good people of Lawrence for their abounding hospitality, and to the choir for pleasant aid in the Service, song and praise, it tenders cordial thanks.

Rev. C. E. Fisher of Lawrence, made a brief address, responding to the resolution and thanking those who came from out of town for their attendance,

After singing the Doxology, the meeting adjourned.

WILLIAM E. PARK,
Acting Secretary.

JUBILEE OFFERINGS.

STRATFORD, CT., Oct. 14, 1870.

Annual Meeting of the Fairfield, (Ct.) East Consociation.

Resolved, That this Consociation, deeming the work of the American Missionary Association as of immediate and pressing importance, does most cheerfully endorse the plans proposed by the Executive Committee of this Association in reference to the Jubilee Offerings of the Congregational Churches this present year.

INDIAN POLICY.

MINNESOTA (CONGREGATIONAL) CONFERENCE.

The following resolutions were passed at the last meetings of this conference, Oct. 18, and came to us duly attested by R. J. Baldwin, moderator, and James Tompkins, scribe.

"*Whereas:* The past management of *Indian affairs* in this country by the Government, has entailed continual and cruel wars, the sacrifice of thousands of human lives, and millions of treasure, and prevented the success of any general measure to civilize and christianize the Indians: therefore

Resolved, That as a religious body and as individual Christian citizens, we hail with joy the inauguration of a new policy, which promises peace and prosperity instead of war and ruin; and that we heartily endorse the action of the President and his advisers in seeking the co-operation and aid of the Christian organizations of the country, in the Government's efforts for the civilization of the Indians.

Resolved, That we consider the present a great, probably the last, opportunity for Christian men to avert, under God's providence, the destruction of the Indian races.

Resolved, That we will give the American Missionary Association, which has been charged with the responsibility of Indian affairs in this state, our earnest sympathy and hearty co-operation, in all practicable ways, in this great work.

Resolved, That official copies of these resolutions be prepared and transmitted, one to the President of the United States, one to the Secretary of the Interior, and one to the Recording Secretary of the American Missionary Association."

NORTH-AMERICAN INDIANS.

The American Board of Commissioners of Foreign Missions, in the general survey of the field, reported to the recent annual meetings in Brooklyn in relation to the result among the Seneca Indians, among other changes which the Gospel has wrought, that

"In 1826, drunkenness was exceedingly prevalent; and it had done much to diminish the population. Now it is the exception, not the rule. In fact, it may be pronounced as uncommon now as it was common then."

American Missionary.

NEW YORK, DECEMBER, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR ANNUAL MEETING.

The meeting held in Lawrence, Mass., was the largest and most effective of the Anniversaries of this Association. For the first time the attendance taxed to the full the generous hospitality of a kind and cordial people; for the first time the audiences filled the house in the ordinary meetings, and on one evening overflowed a large church and filled another; and for the first time the clause in the constitution giving the churches the right to appoint delegates was largely made available, nearly one hundred churches being thus represented. This brings the true constituency of the American Missionary Association into the position of responsibility and we hope hereafter to find the churches even more fully present and active in our anniversary.

We Must Know.

The condition and prospects of the colored people in the the South are not well understood at the North. It is easy to see why we know so much less of the South than of the West. The Western people emigrated from the East; a constant intercourse is maintained by travel and correspondence; and the issues of a teeming newspaper press in both sections are in each alike. As between the South and North, these essentials of a common knowledge can hardly be said to exist.

But the North *must* know the condition of the South, especially that of the colored people. Are they meeting, in any safe measure, the tremendous responsibility thrown upon them, or are they becoming the tools of a people who are still impatient under enforced union with us; or, yet again, are they sinking into a mass of corruption under their own vices?

We need to know these things as patriots for our country's sake, and as Christians for the people's sake, for whom we are responsible to God.

The points of inquiry that lie on the surface and attract most attention relate to the industrial and political condition of the Freedmen; and yet these are by no means so important as the facts that lie beneath them—the educational and religious progress of these people; for if they are intelligent and virtuous, they will become industrious and economical, and will make a wise use of their political power.

These profounder topics of inquiry are important as indicating where Christian labor is most essential, and they coincide precisely with the chief endeavors of this Association in the educational and religious training of the Freedmen.

Education—Common Schools.

Modern civilization renders popular education a necessity. The Prussian common schools are at length making their influence to be felt; for to them must the recent surprising superiority of that people be ascribed. No nation can now hold its equal place with these conquerors, that does not imitate or excel them in common schools. Far less can an illiterate mass among an educated people, separated by color and prejudice, like the freedmen of America, rise above a crushing inferiority, except by general intelligence.

Normal and Higher Schools.

Normal schools are fountains fertilizing the spots where they are located, and sending their streams, which are continually gathering force and volume, to water the wastes beyond. They are the most economical and effective educational instrumentality that can be employed, and their benefits are by no means confined to education. They create and foster common schools, and much else besides.

Their economy may be illustrated by reference to the school founded in the fall of 1867, at Talladega, Ala. Thirty-six of the pupils trained in this institution have already become teachers in the public schools of the State. The expense of a teacher from the North for traveling and board for a school-year is at least $200 more than the expense of one of these colored teachers. The annual saving, therefore, in the expenses of these thirty-six teachers over that of the same number of teachers from the North is $7200, which is much more than the annual cost to the Association of the school at Talladega. It is safe to say that by establishing and maintaining Normal Institutions in the South, the Association is annually doing more in the interest of free public schools than it would if it were to expend the same amount of money to their direct support. Then, too, these permanent institutions are a constantly-accumulating capital from which the dividends to the public schools are larger every year.

Colleges.

It is impossible that a whole people should all advance equally. In common, as well as military life, there must be leaders, and the mass will advance the more rapidly because these march ahead. These leaders must be trained. For the colored people, they should be largely of that race. Nature provides them; education and grace must prepare them. Christian colleges are a needful means, and this Association has been successful in starting these. Their adequate endowment is a problem that presses upon us for solution. A wise Christian liberality on the part of those who realize the wants and claims of the South, will yet be guided to our assistance. God grant that the help may soon appear!

Theological Seminaries.

The foundation on which the colored people must be built up, is *intelligent piety*. The materials for this are an educated ministry and a pure church. This Association has aimed to supply this material by institutions that blend the educational and religious, but the crowning institutions for that purpose are Theological Seminaries.

We do not propose to establish these seminaries separate from the higher institutions of learning, but to make them a part and an outgrowth. They neither can nor do they need to rise at once to the learning of seminaries at the North. The old colored ministers are to be taught as much as their time will permit, amid manual toil and ministerial duties. The pious young men are to be trained, some of them fully, others only as much as may be, with due regard to their time and talents, and the wants of the people. It is far better that some should be helped to preach as well as they can by the aid of a little education rather than not preach at all, or preach as they are, or wait for a nine years' course of study. The theological departments of our institutions are designed to meet the present want, and to grow as the demand enlarges.

New Indian Policy and Work.

President Grant has the honor of being the first chief magistrate of this nation to propose citizenship for the Indians. He has had also the sagacity to

see that the Indians could never hope to attain to the degree of civilization essential to such citizenship under their present *regime*. The tutorage by agents and speculators in the schools of whisky, fraud, and tobacco would require a long process from barbarism to American refinement. Accordingly, the President has asked the benevolent and Christian people of the country to give him missionaries and teachers as substitutes for the old agents and speculators. This is a bold and, in the short view of a mere politician, a hazardous advance in our political affairs. As was expected, all parties damaged by the reform, whose name is legion, have rallied in opposition. Senators and representatives, honorable men, who would scorn the imputation of connivance with fraud, have not hesitated to remonstrate against this new policy in the name of injured constituents who are losing their opportunity for spoliation. So vitiated has party morals become, that the demand is open and persistent for the continuation of these Indian frauds, as a part of the spoils which are essential for carrying on party machinery.

But the President declares his steadfast purpose to adhere to the experiment of giving the work of protecting and civilizing the Indians into the control of the religious societies of the country.

This Association was the first to accept and adopt the new work offered; and four agencies in Michigan, Wisconsin and Minnesota were assigned to our care. Subsequently, though the intrigues of politicians, the Michigan agency was taken away.

The Chinese in America.

The migration of masses of people is more potent than war to change the aspects of society. The irruption of the northern hordes nearly buried the effete populations of Europe under barbarian ashes and scoriæ, but afterward on the mingled soil there arose the vigorous growth of a grand civilization. The pouring of the vast population of Europe into America created a new world, freer than the old, yet resembling it in many essential characteristics.

But a new inundation threatens America. The pent up masses of Asia, differing from us in literature, politics, and religion, are flowing in upon us. If they come in great numbers, there must be conflict and conquest—not of arms, but of opinions. The assimilation is not easy as with the immigrations of Europe, for the antagonism of habit and thought runs along the whole parallels of life.

Many Americans are tempted to debar the Asiatic, as the readiest solution of the difficulty. But this is not in accordance with our history or religion. We have broad lands yet unpeopled, great resources yet undeveloped, free institutions that have only been strengthened by the strains upon them, and a religion that is commissioned to conquer the world. We should therefore welcome the nations, if we can prepare them for freedom and win them to Christ.

The Chinese, who are the percursors, are industrious, peaceful, and desirous to learn our language. In these traits lies the hope that these people may be useful citizens; and here too may be found the key to the purpose of Providence in sending them. Our language carries the knowledge of our political and religious institutions, and these Asiatics may be sent here to acquire and enjoy both, and to bear them back to the land of their fathers. The simplicity and grandeur of such a plan, mark it as God's, and his children do well to prepare for its achievement. The advantage of an early beginning in such a work is obvious.

GOOD ATTENDANCE.

At Darien, Ga., the total number of pupils in our school is 90; the average

attendance is 89 3-10ths! What school can show a better record than this?

FREEDMEN.

GOOD NEWS FROM ATLANTA.

Rev. E. A. Ware, the energetic and efficient head of our Atlanta University, communicates the following cheering items of intelligence, which we gladly publish, adding a few remarks of our own.

ATLANTA, GA., Oct. 24, 1870.

The Senate several days ago put into the Appropriation Bill $8,000 for us, and to-night the House approved; there *was not a vote against it.* How great a blessing this is. Now the debt can be paid, and we can relieve the society of the expense of our support this year and can do very many things, which we could not otherwise do. You were wishing for $50,000 in one of your letters, this is not fifty thousand, but it is the sixth of it. Truly the Lord is good: How wonderfully the way has opened for us. Surely we must trust Him for the future.

Other good news came yesterday. Dr. Sears has decided to give us $800 this year, instead of $500, last year. Saturday an organ came from the Smiths of Boston. It is a splendid instrument with 7 stops and all that could be wished. Surely we have friends.

Col. Lewis has been confirmed State Superintendent of Education. Nothing could be better than that—all things seem to be working in the right direction now.

Remarks of the Editor.

1. It is encouraging to see this evidence of State aid in support of education. There has been so little done in this direction in the South, that we give all honor to the legislature of Georgia. The appointment of Col. Lewis is another indication that the State is in earnest in the noble work of popular education.

2. We call attention to the appreciation of our Atlanta institution, as indicated by the facts in Bro. Ware's letter. A school must have some merit that can command such an appropriation from the state legislature, given by a *unanimous* vote of the popular branch of it, and that can obtain such an increase of aid from the judiciously managed Peabody Fund.

3. We caution our friends at the North against imagining that the Atlanta University needs no more help. These grants only remove a debt that rested upon the new building and relieves our treasury for *one year*, from the payment of current expenses. Indeed the facts only show that the institution needs and deserves an endowment.

AN ORDINATION.

For the American Missionary.

TALLADEGA, ALA., Oct. 28, 1870.

On Sunday, Oct. 23, in answer to call, a Council of Ministers and Delegates gathered within the walls of Talladega College, to advise and assist in the ordination of the Rev. J. J. Strong as Pastor of the Congregational Church in connection with the College. Few whose eyes have read the paragraph just written can realize the thrill of joy and gladness that filled our hearts when, after a long year's work under a burning sun, we unexpectedly found ourselves in a little embryo New England—New England in climate, hills, skies, mountain air and scenery, with a New England people and students (except in color) and its little college standing on one of the many beautiful low hills, covering the bottom of a large amphitheater shaped valley surrounded by the younger pine-clad brothers of the Alleghanies—surely all had become civilized New England in the twinkling of an eye. Indeed one would not be more astonished to find the original paradise in the centre of perdition, or the roses of Sharon or

lillies of the valley on the hot marl beds of Dante's Inferno, than to find in his travels in the South this lovely valley with its two beautiful college halls its sixty earnest young men and women, and its bright cheerful corps of Northern teachers. At least so we felt as we gathered to assist the Union Church of that place in the ordination of its Pastor. In the Council, the Union Church of Nashville, Tenn., the Union Congregational Church of Atlanta, Ga., and the Plymouth Church, Montgomery, Ala., were represented.

The examination of the candidates, Rev. J. J. Strong for pastor, and the Rev. J. N. Brown associate pastor, took place in the forenoon in the chapel of the college; in the evening the ordination sermon and charge were delivered before a crowded house by the Rev. H. S. Bennett of Nashville, Tenn. The right hand of fellowship was given by the Rev. J. A. Bedient, Montgomery, Ala., and the charge to the people by the Rev. C. W. Francis, Atlanta, Ga. On the following Monday the Council also approbated Mr. A. A. Safford to preach the gospel.

It is impossible to dismiss this subject without a word of cheer to those who support and carry on this great work in the South. A man cannot stay an hour, or even halt on the cars at Talladega, without feeling he is in a new world. None can see the wonderful change in the colored people or even hear the comments and threats at stations a hundred miles either way from it, without feeling that a mighty revolution is going on. And when one sees the two large fine brick halls, the large congregation, the earnest intelligent students, and knows that all this has been done in less than four years, he wonders whereunto it will grow.

But not only may the patrons rejoice in the judgment shown by the board in the location and building of the college, but they can also rejoice in the selection of such men as the brothers Brown and Strong. The former brings with his education the experience of a thorough teacher, having been a professor in a Northern college; and the other a thorough collegiate education and a complete theological training in Eastern schools, enriched by study in some of the principal universities of Europe. Surely if one half of the mighty work of revolution already wrought could be seen by the Christians of the North, neither the Association nor these workers would be so crippled for want of funds. Yours,

J. A. B.

NASHVILLE, TENN.

Our last Magazine contained an account of the opening of Fiske University, and of the Spirit's reviving and converting influence attending it. We are glad to give below the sketches of the continuance of the blessing, and especially of the good fruits as seen in the activity of the converts, in the enlarged Sabbath School, and in the efforts at street preaching.

Bro. Spence writes:

SUNDAY SCHOOL ENLARGEMENT.

The only new feature about our work this year is our missionary labors. A few weeks ago our Sunday school numbered 100, last Sunday we had 300 in attendance. We have allowed our Scholars go out on Saturdays from house to house in our part of the city, and have gone with them to gather the children in. And there is plenty yet to do. We hope to fill our chapel *full*. Besides this, our young people carry and distribute tracts and read the bible, talk personally on the subject of religion, pray with inquirers and the sick, invite people to meeting, and do any labor they can, and I am surprised to see how easily they take a hold of the matter and how well they do it. Those who just within a few weeks or even days have found the Saviour, go out to win others to him. A great many persons are now under conviction for sin, as the result of these

visits, and we hope they may soon be converted. This evening there are to be three prayer-meetings in private houses conducted mostly by the students. If young men and women go to the same place of course a teacher must go with them. I put this work mainly in the hands of Mr. Bennett and Miss Matson.

STREET PREACHING.

Lastly, in this line of things, we have gone into the street to preach Jesus to those who do not go to church, choosing the most destitute parts of the city about us. For two Sundays past we have gone directly from our Sunday school, the greater part of our Sunday school scholars going with us—a beautiful sight to me. They sing, we gather the crowd often going from house to house, we pray, talk and at the close scatter about among the people giving a tract and saying an earnest word to each as we have opportunity. Here again our young people do excellent service.

PREPARE CONVERTS TO PREACH.

By-and-by this work will grow up into missions in this city, if we continue it. Then I would give some of our best young men licence to preach a little under the care of the pastor of the church. There is great danger in a long course of study of losing *one's first love* for Christ. This will work against that tendency. I would also constantly interest them in foreign missions, especially those in Africa, hoping that we may thus raise some missionaries for that vast field.

THE DARK SIDE—POVERTY.

I have dwelt on the bright side of our work. It has its somber one, as none know better than you. Among the greatest of our difficulties is *poverty*. If a pane of glass is out or a shingle gone from the roof, it is difficult to know how to replace it. Mr. White often shows in his countenance the embarrassment he is in. We often work at a *great disadvantage* for lack of means, and the money of the A. M. A. and our own lives are spent not to the best advantage. But we are missionaries and must be quiet at this waste. It seems as if we *must have decent dormitories for our young men.*

SUNDAY SCHOOL PAPERS NEEDED.

As to our Sunday school we will need a large amount of Sunday school papers. Our collections will not cover them. We must increase our school to 500 and must have papers.

Query by the Editor.—Cannot some of our liberal Sunday School friends relieve the growing Nashville School of its difficulty?

A lady who is enjoying her first experiences as a teacher in Nashville thus graphically describes the

OPEN AIR MEETINGS.

NASHVILLE, Oct. 17, 1870.

I cannot send this letter without telling you of the delightful open air meetings we had yesterday. Some of the scholars went out a few moments ahead to notify the people in the houses just around, and by the time we reached the ground, we could see a sprinkling of human life in all the cabin doorways. A Sunday school song drew them nearer, and a motley group it was—an old grandfather, bald-headed, white-bearded, sitting on a chair older than himself, holding one little grandchild, while another at his feet, was trying to fill what was left of his ragged apron with stones; mothers with babies in their arms; standing on the rocks, on the grass, on others steps, anywhere, everywhere. People passing in carriages stopped to listen—the men took off their hats—the white people in the house opposite came out in the yard and gave attentive hearing, while the Prof. urged all not simply to *come* to the "Fountain of Life," but to *drink* of it. Even the horse-car driver slackened his horses speed, to hear the song, "The water of life is flowing—

freely—freely—freely." Most perfect order and the whole service delightful.

Respectfully yours,
NELLIE M. HORTON.

THE WHITES AT THE SOUTH.

Our columns are mainly occupied in pourtraying the colored people of the South, and lately some of our correspondents have used some dark coloring in drawing the picture.

Our readers probably have not imagined that the white people of the South are all spotless, but the two correspondents whose articles we append, deem it their duty to call attention to the facts on that subject.

The writer of the first article was in the United States service four years, and since the war he has resided in one of the Southern States, engaged for two years in planting, with a large force of colored people under his care.

He refers mainly to

SOUTHERN-BORN WHITES.

I have read with no little interest the American Missionary for October, especially the correspondence relating to the "Progress and Hindrances of the colored people of the South." I am not discouraged or surprised at what Bros. Scott and Curtis, and sisters Osgood and Dickson, say of their experiences in their respective fields of labor. I am surprised, however, that the people of the North are not better enlightened as to the real condition of the *white* people of the South. Gigantic efforts are made by Northern societies and the Government, for the elevation and instruction of the *blacks* at the South, seemingly forgetting the fact that, for every ignorant and degraded black, there is corresponding ignorance and degradation among the whites. In other words, all efforts are much upon the principle that two hundred and fifty years of slavery has degraded its subject, but did not degrade the master. When it is remembered that 57 out of every 100 of the white population of the State of Mississippi, in 1860, could neither read nor write, the force of this remark may appear.

The missionary goes South to teach or preach to the blacks alone. He cannot shield his pupils from the positive influence the white man exerts over the negro, after school or religious services.

The pupil goes from the school room or church, back to the grocery, dramshop, plantation or store, and is surrounded by people, whose color has always been to him evidence of respectability and wisdom. It is easier to continue in the old way than to get out of it under even favorable circumstances. Can we expect much progress to be made by the colored people who are taught that the old way is the best, by at least one hundred such people against the one missionary,—especially when their minds are poisoned against the missionary—as is a "Yankee Emissary,"—against education, and against religion.? Too often the Yankees they meet are off the same block, as regards morals, as the Southener, and, oftener, seek the fellowship of the Freedmen, to "control" them for some selfish purpose, to which the freedmen is sure sooner or later to find out.

The youth then comes from church or school and often passes under such influences, either as the servant of the white man in his sin, or the colored woman in her shame. His is not so dangerous a path, however, as that of his sister, who is valued more as the voluptuary values anything acceptable to his passions.

Your correspondent, (Bro. Scott), speaks of religious feelings among the colored people, as being merely demonstrative. I have witnessed nearly as disgraceful religious meetings of the whites as I ever did of the blacks—certainly as noisy and demonstrative. He informs us that a certain preacher has instructed some of his young Christians that whisky drinking is not wrong. I have seen ministers of white flocks in the South with whisky bottles in their

saddle bags, and have seen the minister intoxicated.

He speaks of licentiousness as favored by colored Christians, I have seen the "family" of white *ministers* composed of all shades and colors, and this is a notorious fact, in regard to the families of white Christians. He would make us believe that they are arrogant, treacherous, ungrateful; I have lived in the South nearly ten years of army and planter's life and I could never write ingratitude or treachery of the negro. I have always found them true to me when I have been true and *exact* with them. A slight omission or blunder on your part is misconstrued by them. I know them to be grateful to those they think their friends, and that they are grateful for what they receive, *but they must see what they receive*; they are very suspicious of *all* whites, and have little faith in any. They have been too often made the butt of white men's folly, or scape goats for white men's sins, to have much faith in the white man's religion.

The colored people want homes, not *always* as the servant of the *white* man, *but of their own.* They want to be independent of the *caste* influences of the South; self reliant and self-supporting; in condition to be able sometimes to *give* as well as to receive. They need to be in a condition to make free choice between the good and bad examples before them, without the risks now too often attending their choice of the good. They need to feel that they are *men*, that the stain of slavery can be washed away, and that the process does not involve the necessity of a change of skin; and, in my judgment, these results cannot be reached until the Freedman has *a home on his own land.*

The ballot does not and cannot compensate for the lack of land. It creates (without land) a false idea of its use and power, and makes the freedman more subject still to corrupting, demoralizing influences. He is a citizen—created such by the power of the government, but left landless and houseless, without other means of earning or acquiring them than his hands, and unobtainable then, except from the enemies of the government, and of his citizenship. If, under all these disadvantageous circumstances, the colored people of the South acquire homes and lands, they will have proved themselves the superiors of the white man.

The writer of the second article has also had opportunities for observation in the South and has been a frequent contributor to our pages. He devotes his attention, in this communication, principally to

THE NORTHERN WHITES IN THE SOUTH.

Our great want in our Sunday Schools is teachers. During the summer we have had only two whites here. Classes of from five to twenty pupils have been committed to the hands of colored men and women, who for the most part can do little more than read unintelligably. Of course they do the children little good, and the lives they lead are not such as the little ones may emulate. There have been some Northern people here, but they do not know of our presence, or they keep aloof. They could not call on us, or recognize our work, and maintain their standing with the people, perhaps. My conscience compells me to add that qualifying word, for we do think we see some evidences, very faint, on the part of a *very* few of the more intelligent men and women, of a disposition to look upon our labor among the freedmen with less of suspicion and distrust.

No, the Northern visitors do not find us out. If they would come to see us and engage with us in our earnest attempt to do something in the schools and on Sunday, it would be accomplishing something and cheer the missionary beyond measure. The Southern people

are afraid of each other, and the Northern people when travelling in this section, are not unlike them. They have goods to sell, or they are visiting friends and it creates "unpleasantness" to have ones name associated with the Yankees who are particularly radical—meaning loyal—or "mixed up" with the negro. There are republicans in Savannah, *afraid* to be seen speaking, one to another. Christian travellers from the North passing through "this country" should do something to break down this wickedness. For conscience's sake visit the schools, and the negro in his hut and home, and say a good word for your countrymen, who have for years here had the finger of scorn pointed at them. After walking the streets alone for months and months, speaking to those who you feel will respond, and passing many, day after day, who look impudently, and sneer or frown or swear, it is comforting to one to walk down the thoroughfare in company with some young lady or gentleman, well dressed and well behaved. It makes us straighten up. It makes us think of the home we have left where we had many associates, and we like to have the Rebs see we have friends, *somewhere*. Do not travellers forget the claims of those who have migrated South and have been since the war burning themselves pure as martyrs under Georgia suns and Rebel fires. If you are Christians and Republicans, honor your religion and your party by attention to the colored people and the poor white people.

This people is not standing still. The little boy's saying in Atlanta is true. They are rising, they are rising. They yearn for better things. They say they are empty vessels. They ask that they may be filled. The North may never again have such an opportunity to help itself, as in extending aid to these hungry ones. Respectfully yours.

OBSTACLES & ENCOURAGEMENTS.

A teacher who has spent several years among the colored people in the South, and who has not only been diligent but observant, gives us in the following summary, his views of the dark and the bright shades of the picture.

OBSTACLES

remain, and such too, as are not usually reckoned into the account of those who have not had an experimental knowledge of the work. Let us enumerate a few of them.

1. *The lack of a sufficient number of the race of colored people who have become eminent in the learned professions, or who have been even successful in business.* The reverse of this is a most powerful motive to effort, as witnessed among all educated people. But the young people of the colored race lack this stimulant; and however extravagant their *professions* may be, they cannot but *feel* that those high positions are not for them. It is too much for their candid expectations; hence it is hard to excite their ambition to make great sacrifices, or long and persistent efforts to get a thorough education.

2. *Their inadequate ideas of Education*, most of them supposing it consists in simply learning to "read, write and cipher." The regular and harmonious growth and development of faculties, under the severe discipline of Schools, and in competition with cultivated mind, has not yet had time to produce the desired results.

3. *A lack of polite literature and a healthy and refining home influence.* These are most lamentable deficiencies; will probably require a century's hard labor to which it supply. This view of the subject becomes more appalling when we reflect that three fourths of the children and adults are still without the refining influences of schools and intelligent homes. This obstacle is likely therefore to remain until the people gradually *grow* out of it, unless, indeed

schools in greater numbers and of *greater efficiency* are speedily established among them.

4. *The natural stupor inherent in an unenlightened people, aggravated by the abuses of slavery.* I am a firm believer in the hereditary transmission of mental, moral and physical traits of character. "Blood will tell," and in no instances more decidedly than when the tendencies are downward, or vicious; for evil or "taint of blood," works with a potency equalled and counteracted only by Divine Grace, aided by all the appliances of education and art. A pure home, a pure religion and a pure literature are the only remedies for these evils; and these again are only reached through *education.*

5. *Servile and deceitful habits*, bred, doubtless, by a servitude that demanded the one, while it cultivated the other. These habits are seldom detected by the casual observer. They manifest themselves only through intimate and protracted intercourse, such as the teacher, who really strikes at the root of the matter, and who seeks to point his instruction to the formation of character and heart, as well as to the embelishment of the mind, enjoys. Hence, I think a wrong impression has gone abroad, in regard to the genuine honesty of the colored people, as a race. Indeed, they must have been more than human, not to have been degraded to those vicious habits, by an intercourse with their oppressors, whose every act was calculated to develop these traits in them. And to these may be added,

6. *A want of Character*, resultant, doubtless, in a large degree from the same causes. There is not on the part of the colored people, that just pride, and that jealous care to preserve pure and stainless, what is dearer to a man than life itself — *a spotless reputation.* Either from fear or indifference, they do not care to protect themselves against reproach. These things show us how much the creatures of Education we are.

7. *Opposition from ignorant leaders.* These are generally preachers (?) who are dependent for their living, upon the flocks they mislead. They do not dare openly and avowedly oppose education; but they seek to keep it within the bounds of their own particular church or denomination. But in this I do not know as the colored people are entirely alone, or without intelligent example, even in the South. It is very *natural* for any denomination to do this. But these would-be leaders know very well, that when the people are educated, their particular craft will be at an end, and like the ignorant and besotted Ephesians, they raise a cry similar to theirs, and say "Away with these fellows that preach an educated religion!"

8. *Open or secret violence of their enemies*, though I do not know as this should be called an obstacle. While it causes momentary delay, it cannot materially injure the work. All know that persecution acts as a stimulant Hence we have nothing to fear from this quarter.

ENCOURAGEMENTS.

1. *Those growing out of the nature of Education.* Intellectual Culture is naturally slow. It is a process of growth; and we must not expect to sow and reap in the same year, nor even in the same decade of years in this case. Paul may plant and Apollus may water, but God giveth the increase. The infinite patience of God is one of his divinest attributes. Its contemplations as manifested in the myriads of years employed in fitting up our earthly habitation, and his long suffering with a sinful race, will afford us a good lesson in Christian forbearance with these mere temporal evils.

2. *A growing dissatisfaction with old usages and present attainments.* This is manifest both in Church and school ad-

vantages. Indeed it shows itself everywhere.

3. *A growing desire for a higher Culture.* This results from the same cause, and is plainly perceptible on the part of those who have been several years in the schools. The mind, under a state of culture, resembles a traveler ascending a high mountain, the higher he mounts the more expanded his view becomes, until he is lost in the bewildering gaze of immensity.

4. *God's Word and promise.* These after all, are our main stay and support, other theories and philosophies may fail us. These never can. In *them* we have a sure word of prophecy, whereunto we do well to take heed. Heaven and earth may pass away; but God's word never fails. Our anxiety, therefore, should all turn upon this point alone, ARE WE RIGHT? God will take care of the results.

CASTE AND KU KLUX;

SCENE IN A RAIL ROAD CAR.

A Missionary sends us the following brief sketch of a scene that shows how dominant and deadly the spirit of caste still is at the South. We commend the faithfulness of our brother as we condemn the violence of the godless prejudice. When will God deliver this nation from this senseless and cruel spirit of caste?

TALLADEGA, Oct. 28, 1870.

An almost pure white, neatly-dressed girl came into the first class car, with a first class ticket. She was ordered out though half a dozen black girls were present holding shawls and children. As the other (smoking) car was full of drunken Southern gentlemen, who were yelling and swearing, she asked to stay because afraid for her life, and was refused. I remonstrated, saying that she was a teacher, and asking that as a friend she might remain. This not being granted, I said: "Then I will go with her." We went, amid sneers and hisses, into the other car. The threats and open avowals to kill us, were not few, and it required not only much faith in the Lord, but also much coolness and steadiness of nerve, to face down such a crowd of drunken, reckless men. We arrived at last, however, at Talladega, and stepped off amid threats and oaths.

These are the same Ku Klux who killed Mr. Luke.

But I shall live to praise the Lord for his care, love and goodness.

Yours truly,

J. A. B.

A PECULIAR CALL TO TEACH.

Out of the depths God sometimes calls. Our dearly beloved fellow laborer, John Ogden, thus incidentally describes the way in which he was led to become a teacher among the Freedmen. He enters a new field, parting reluctantly from us. May God's blessing continue with him.

Duty calls me elsewhere for the present. But my heart shall ever be in this work. It is God's work, therefore my interest in it cannot abate; I would be glad to tell you, if I had time, how God led me to think of it, and study it, while in the army, in prison pens, escaping through the swamps of South Carolina, half naked and starved, in mid-winter, chased and caught by blood-hounds, thrown into prisons, treated with all manner of indignities by my own people, and befriended on all occasions by the poor slave. These things lay me under some obligations to the work; but I must rest a little for the present. I have been nine years in the war.

MISCELLANEOUS.

TIMIDITY OF PASTORS.

A year since two friends of a pastor were discussing the liberality of his people in providing for his comfort. "Why is it," said one, "that they are so much more generous toward their pastor than other churches, in proportion to their means?" "Because," said the other; "he has schooled them to such liberality toward the various benevolent causes of

the day, that they have come to apply the same scale of giving to himself and family." The answer was correct, and the principle is one of universal application. Another pastor, at a meeting of the Presbytery held in his own church, and with many of his people present, gave a timid apology for having neglected an important collection in which other churches had joined. His people were indignant. "It is not true," said the leading men after the meeting; "It is not true that the money could not have been raised. Our pastor knows that he had but to ask for it, and it would have been cheerfully contributed. We never knew of this matter, and are ashamed that such an impression of us should go abroad." The principle here involved is also of universal application. Will it not be found true that one of the greatest obstacles to the beneficence of the churches is the timidity of the pastors? Ministers are afraid to ask them to give.—*Religious Herald.*

THE ROBBER CASTE.

In the south of India, especially in the district of Madura, is found a caste of people known by the name of Kallar (robbers or thieves). They occupy a large number of villages, and cultivate the land; but to plunder people of other castes is considered their birthright, and until within a comparatively recent period, no stranger could pass through their country without being robbed to his skin, unless he travelled under the protection of one of the caste. Gang-robbery was very common, a party starting off by night, robbing a village ten or fifteen miles distant, and returning home before daylight. To prevent these raids, the English Government required that a roll should be called in these Kallar villages three times every night; and that each male villager should answer to his name, or be called to account for his absence. The missionaries have found the people of this caste difficult of access; but some of them have been led to embrace Christianity, and to live in accordance with its precepts.—*Spirit of Missions.*

FRUITS OF LOCAL PROHIBITION.

VINELAND, N. J., still enjoys the blessings and reaps the fruits of "local prohibition." The sale of intoxicating drinks is absolutely prohibited, although in other portions of the State license prevails. At a recent fair in this place, continuing two days, and visited by at least six thousand persons, not one intoxicated person was seen, and but one policeman was upon the ground. We should be glad to see this state of things adopted "locally" and *generally* until the entire nation should be absolutely and entirely rid of the traffic. —*Temp. Adv.*

A MICHIGAN woman has recovered by law all the money that her husband had spent in a liquor-saloon for six years. The prohibitory liquor-law of that State does not regard liquor as "property," and the woman recovered the money on the ground that it had been paid to the liquor-vender without consideration.

"THE NATION" tries to make the success of the Germans an argument for beer and tobacco; to which "The Advance" well replies, "'The Nation' must not snatch the honors from the schoolhouses of Prussia, and twine them about her beer gardens."

The Cotton crop for 1869-70 is now ascertained to be 3,203,823 bales—an increase of 845,459 bales over the previous year. At $100 per bale, its total value was more than $320,000,000. Nearly the whole of the increase has been absorbed by the increased consumption of foreign countries, that of this country remaining almost stationary.

In the Industrial Exhibition of Paris, twenty thousand francs were awarded to Vineland, N.J., for being the best governed village in the world; the secret of its eminence being, that liquor-selling is forever prohibited.

POETRY.

GOD'S ANVIL.

Pain's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow:
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, As God will!
And in his mighty hand hold still.

Why should I murmur? for the sorrow,
Thus only longer-lived would be:
Its end may come, and will, to-morrow,
When God has done his work in me;
So I say, trusting, As God will!
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing fiery brand,
And all his heaviest blows are surely
Inflicted by a master hand;
So I say, praying, As God will!
And hope in him, and suffer still.

CHILDREN'S DEPARTMENT.

—:o:—

A PRAYING CHILD.

A little girl six years of age was a scholar in the Rev. Hugh Stowell's infant-school at Salford, near Manchester. Her father was an infidel, and despised the Holy Scriptures. The child would take him by the hand, and press him to go with her to hear the minister preach; but he always refused.

He returned home one evening, and inquired where his child was. The mother said, "She is in bed."—"I'll go and give her one kiss," said the father. But, as he approached the chamber, he heard the voice of prayer. It was little Jane. He heard her say, "Do, God Almighty, lead father to hear Mr. Hugh Stowell preach."

This artless prayer touched the father's feelings; but he was still unwilling to go with the child. Her perseverance at last succeeded. He went, and heard a striking sermon from Mr. Stowell.

On leaving the place of worship, the penitent and now-believing father said, "Jane, your God shall be my God, your minister shall be my minister."

This man has become a true disciple. He is usefully employed as an infant-school master, and has been the means of guiding many children to the Shepherd and Bishop of souls.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high."

THE CHILD'S GOSPEL.

"Oh, mother, dear mother, I have heard the child's gospel to-day!" cried little Mary, who had hurried home to her sick mother. "Our pastor said that Jesus died for the little ones, just as much as he did for grown up folks, and that we may love him and be his little lambs just as really and truly as if we were as tall as he is. Don't you feel glad, mother? I do. I was in such a hurry to get home to tell you, that I run up against old Miss Green. She made such a crooked face at me, and said, 'Children are always in the way.' But it didn't take the happy out of my heart one bit, for I knew Jesus didn't think children were in the way; and I was so glad to think that I had heard the child's gospel."

ONE DROP AT A TIME.

Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time, until it was a foot long or more. If the water was clear, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty spoiled. Just so our characters are forming; one little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

RECEIPTS

FOR OCTOBER, 1870.

MAINE, $151.84.

Bangor. J. E. Walker..... 5 00
Boothbay. Nath'l. Foster..... 3 00
Bristol. Wm. Hunter..... 5 00
Gardiner. Cong. Ch..... 42 25
Hallowell. B. of C.....
Lyman. Cong. Ch..... 7 70
Minot. Rev. J. K. Deering..... 2 00
Orland. "Friends," *for a Teacher*..... 65 00
Skowhegan. Cong. Ch..... 21 89

NEW HAMPSHIRE, $214.31.

Concord. Miss H. C. Stevens, b. of C.....
Dunbarton. Cong. Ch..... 60 00
East Sullivan. Rufus Mason..... 5 00
Hollis. Mrs. A. F. Perry $5, and 2. b. of C 5 00
Masonville. Cong. Ch..... 2 75
New Ipswich. "Children's Fair" $28., A. N. Townsend $2..... 30 00
Pelham. Cong. Ch..... 32 00
Pembroke. Cong. Ch. $10.25, Mr. & Mrs. R. A. Putnam $5..... 15 25
Rochester. Mrs. C. H. Turner..... 10 00
Sullivan. Cong. Ch..... 10 00
Warner. Cong. Ch. to const. Rev. Henry S. Huntington, L. M 30 31
Wolfborough. Cong. Ch..... 14 00

VERMONT, $325.42.

Ascutneyville. Union Coll..... 21 62
Bakersfield. Mrs. Eunice Paige, bal. to const. Rev. Geo. F. Wright, L. M..... 20 00
Bradford. Rev. Silas McKeen..... 10 00
Cambridge. Dea. J. French..... 2 00
Craftsbury. Cong. Ch..... 6 00
Danby. "A Friend."..... 10 00
East Weathersfield. Cong. Ch..... 3 50
Fayetteville. Cong. Ch..... 27 20
Grafton. Cong. Sab. Sch..... 5 00
Jericho. M. P. H..... 50
Lower Waterford. Cong. Ch..... 71 40
Middlebury. Mrs. M. Brooks..... 1 50
Morrisville. "A Friend."..... 5 00
North Cambridge. John Kinsley..... 10 00
Newfane. A. Birchard $5., A. J. Morse $4, Emory Dunklee, Warren Cushing and R. M. Pratt $2. ea., 5 Individuals $1. ea., Mrs. E. P. 25c..... 20 25
South Royalton. A. W. Kenny *for a Scholar, A. U.*..... 20 00
Stowe. Cong. Ch. to const. Dea. R. A. Savage, L. M..... 37 50
Weathersfield Centre. Cong. Ch..... 10 25
West Randolph. Mary & Susan E. Albin... 6 00
West Dover. Cong. Ch..... 21 00
Westfeld. Cong. Ch. bal. to const. Rev. Geo. P. Byington, L. M..... 4 80
Wilmington. Cong. Ch..... 11 90

MASSACHUSETTS, $2,973.74.

Abington Centre. By Rev. J. T. Ford *for Chapel P'ym. Cong. Ch. Charleston, S. C.*. 18 00
Amesbury & Salisburg. Union Evang. Ch. 14 35
Amherst. Amherst College, Cong. Ch. $34.97., Second Cong. Ch. Sab. Sch. $14. 48 97
Andover. Joseph Emerson $100., Ladies' Charitable Soc., b. of C..... 100 00
Boston. John Tappan $250. *for Books*, Dea. Jas. White $50., Others $65., *for Chapel P. C. Ch. Charleston, S. C.*, G. W. Ware, 2 b. of C..... 365 00
Brimfield. Estate of Persis Bliss..... 2 25
Campello. By Rev. J. T. Ford *for Chapel P. C. Ch. Charleston, S. C.*..... 31 00
Centreville. Cong. Sab. Sch..... 10 00
Charlton. Andrus March..... 5 00
East Abington. By Rev. J. T. Ford, *for Chapel P. C. Ch. Charleston, S. C.*..... 77 00
East Hampton. Miss C. P..... 50
East Randolph. By Rev. J. T. Ford, *for Chapel P. C. Ch. Charelston, S. C.*..... 4 00
Enfield. Cong. Ch. ($300. of which from E. Smith and J. B. Wood,) *for Teachers* $370., Mrs. Sally Collins $5..... 375 00
Falmouth. Miss Lucy Lawrence, to const. herself, L. M..... 30 00
Foxborough. Daniel Carpenter $50. *for Straight University* and $50. *for Berea College*..... 100 00
Groton. Elizabeth Farnsworth..... 20 00
Hanover. Second Cong. Ch..... 56 45
Hatfield. Cong. Ch..... 186 21
Hingham. Cong. Ch..... 7 75
Hyde Park. Mrs. A. G. Weld, b. of C.....
Leominster. Cong. Ch. $3.,—b. of C..... 3 00
Medfield. Miss J. A..... 1 00
Millbury. A. Hayden $2., A. D. $1..... 3 00
Newton. Geo. S. Nutting $5., Miss E. D. Jackson, b. of C..... 5 00
Newton Centre. "A Friend," 1st Cong. Ch..... 5 00
North Abington. By Rev. J. T. Ford, *for Chapel P. C. Ch. Charleston, S. C.*..... 37 56
Northborough. Mrs. M. D. Wells, $3. and b. of C..... 3 00
North Bridgewater. H. A. Brett $25., Mr. & Mrs. H. M. Littlefield $15. Others $71. *for Chapel P. C. Ch. Charleston, S. C.*..... 111 00
North Brookfield. Union Cong. Ch. $201.83 Cong. Ch. $21..... 222 83
North Hadley. Cong. Ch..... 22 00
Orange. "A Friend."..... 5 00
Oxford. Y. M. C. A..... 33 12
Pepperell. Cong. Ch..... 18 20
Quincy. Cong. Ch..... 25 00
Rehoboth. Cong. Sab. Sch. $30. to const. Francis A. Bliss, L. M., Rev. Henry D. Woodworth $10..... 40 00
Rollstone. Cong. Ch. to const. Dea. W. L. Bullock and David Boutelle, L. M's.. 70 00
Royalston. Joseph Estabrook..... 10 00
Salem. Martha Whipple..... 5 00
South Abington. By Rev. J. T. Ford, *for Chapel P. C. Ch. Charleston, S. C.*..... 25 00
South Dedham. Cong. Ch..... 50 00
South Hadley. First Cong. Ch..... 73 00
South Sudbury. Ladies' Miss. Soc., b. of C.
South Weymouth. J. S. Fogg $25., Others $9., *for Chapel P. C. Ch. Charleston, S. C.* E. L. Torrey $1. and b. of C..... 35 00
Spencer. Cong. Ch. $80.75 and Sab. Sch. $9.35., Mrs. C. D. Wheeler $6. and 2 b. of C..... 96 10
Springfield. Mrs. M. K. Lombard and W. C. Lombard $5. ea., A. F. Cowles $5..... 15 00
Tewkesbury. Cong. Sab. Sch. *for a Teacher* and to const. Oren Frost, L. M. $35.50., Geo. Lee $26., Mrs. C. Kittredge $25., F. M. Spaulding $13., Walter Lee $10., Dea. Walter Lee and Mrs. Geo. Lee $5. ea..... 119 50
West Brookfield. "Friends" to const. Miss Laura A. Giddings, Miss Ida E. Reed and Mr. Thomas Spooner, L. M's. 163 15
Westfield. H. Holland $5., D. P. A. 50c... 5 50
Westhampton. Cong. Ch..... 73 50
West Roxbury. South Evang. Ch..... 4 00
Winchester. First Cong. Ch..... 236 80
Worcester. Ladies' Char. Ass'n of Old So. Ch. $4. and b of C. *for Atlanta U.*, Mrs. John B. Gough $2. and b. of C..... 6 00

RHODE ISLAND, $127.00.

Providence. Hon. A. C. Barstow and Others $125., *for Chapel P. C. Ch. Charleston, S. C.*, B. of C., by Sarah P. Phillips 125 00
Slatersville. Wm. Pritchard. *for Chapel P. C. Ch. Charleston, S. C.*..... 2 00

CONNECTICUT, $5,894.09.

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Glastenbury. First Ch 178 87
Guilford. Julia Evarts 10 00
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Jewett City. H. T. Crosby 2 00
Mansfield Centre. Cong. Ch 15 00
Middletown. "Z." ($30. of which to const. Rev. Edward T. Hooker, L. M.) 60 00
Naugatuck. Rev. John Scott 25 00
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New Haven. Mrs. Lois Chaplin $500., by Atwater Treat., "A Friend," $50., Rev. Joel Mann $5 ..... 555 00
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Norwich. Broadway Cong. Ch. ($90. of which to const. Rev. Daniel Merriman Rev. Wm. Hutchison and S. B. Bishop, L. M's.) $858.67., Mrs. Henry Bill $100, J. M. Huntington $50. and Mrs. M. B Holyoke $25. *for Scholarship, Atlanta University*, First Cong. Ch. (ad'l) $5. ..... 1038 67
Plantsville. Stow Manf. Co. $20., Dea. T. Higgins $10., E. W. Twitchell $5., *for Mendi M.* 35 00
Plainville. Cong. Ch. *for Mendi M.* 57 00
Prospect. David M. Hotchkiss 50 00
Rockville. Mrs. Geo. Kellogg, $1. and b. of C. 1 00
South Britain. P. B. Averill 5 00
South Killingly. Cong. Ch. (ad'l.) 1 25
South Windsor. By Rev. J. T. Ford, *for Chapel P. C. Ch. Charleston, S. C.* 79 50
Stonington. Second Cong. Ch 43 30
Stratford. Miss Mary Bronson 4 50
Terryville. Estate of Jason Skinner $1,837.10., Cong. Ch. $146.55., G. L. P. 50c by Milo Blakesley, Ex. 1984 15
Thomaston. Ladies' Social & Benev. Ass'n, 2 b. of C. .....
Wapping. South Windsor, By Rev. J. T. Ford, *for Chapel P. C. Ch. Charleston, S. C.* 19 75
Washington. Henry S. Nettleton to const. Mrs. Celia J. Ford, L. M. 33 00
Waterbury. "A Friend." 10 00
Winchester Centre. Cong. Ch 15 00
Windsor. Sab. Sch. *for Chapel P. C. Ch. Charleston, S. C.* 16 00
Westford. Cong. Ch 5 00
West Killingly. Cong. Ch 35 50
Weston. Rev. Z. B. Burr to const. Montrose Hanford Burr, L. M. 30 00
West Winsted. Second Cong. Ch 85 85
Wethersfield Levi Stillman $10., H. Savage $5., Dea. Geo. Stillman, A. Cadwell and C. Adams $3. ea., M. S. Griswold $2 ..... 26 00
Woodbridge. "A Friend." 5 00
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Aquebogue. Mrs. Mary M. Reeve 5 00
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Camden. L. Tuttle 5 00
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New York. Mrs. Stephen Griggs $50., Dr. A. S. Ball $5., Gen. A. W. Riley $5., "Found" 50c 60 50
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Ransomville. John Powley 5 00
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Taberg. Dewey Hopkins and Wife 5 00
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Waverly. Sluman Follett, b. of C .....
West Bloomfield. Ladies' Benev. Soc. $5. and b. of C 5 00
West Hebron. Daniel Clement 25 00
Williamsburgh. New Eng. Cong. Ch. Sab. Sch. bal. to const. David G. Paige, L. M. 10 00
York. Mrs. F. A Gray, Mrs. McNotter and O. Sackett $2. ea., 11 Individuals $1. ea., Others $6 85 ..... 23 85

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Raritan. "J. E. N." 15 00

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East Springfield. Mrs. B. H. Wales 5 00
Great Bend. Mrs. E. Baldwin 5 00
Mount Jackson. Dr. A. Nesbit 1 50
New Castle. Mattie J. Johnson 5 00
Philadelphia. Rev. Geo. Morris, *for a Teacher* 100 00
Pittsburgh. Estate of Rev. Chas. Avery. 500 00

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Baltimore. "M. H." (ad'l.) 50 00

NORTH CAROLINA $534 37.

—— State Fund $140., Sale of Land $18 37 ..... 158 37
Wilmington. Bureau R. F. & A. L. $250., City, *for Orphans* $126 ..... 376 00

GEORGIA.

Atlanta. Atlanta University $676.50., "Friends" by L. E. Case $35 ..... 711 50

ALABAMA, $343.25.

Montgomery. Plymouth Ch 51 90
Talladega. Talladega College $259., "Friends" $32.35 ..... 291 35

FLORIDA.

Gainesville. Sab. Sch. Coll 1 25

LOUISIANA.

New Orleans. Peabody Fund *for Straight University* 500 00

MISSOURI.

Kingston. First Cong. Ch..... 5 35

KENTUCKY.

Berea. Prof. J. A. R. Rogers, *for Chapel P. C. Ch. Charleston, S. C.*..... 2 00

OHIO, $460.33.

Ashland. John Thomson $5., P. Q. Stoner $2., J. P. $1..... 8 00
Atwater. G. H..... 25
Austinburgh. Evang. Assn. Ch..... 1 69
Brookfield. Welsh Cong. Ch..... 4 79
Canfield. Coll. Union Meeting Presb. Ch. $35.40 to const. Rev. James P. Irwin, L. M., Miss Mary Joslin $5.50, John Sanzebacher $2..... 42 90
Cincinnati. By L. C..... 6 35
Cleveland. Mrs. Chas. French $10. and 2 b. of C..... 10 00
Columbus. Dr. S. M. Smith..... 10 00
Cresline. James N. Stewart..... 2 50
Deerfield. Wm. Penn. $2., B. E. 25c..... 2 25
Elyria. W. L. Smith..... 5 00
Fitchville. Sab. Sch..... 12 00
Fredricktown. A. H. Royce..... 10 00
Johnstonville. Cong. Ch..... 10 00
Lindenville. Mrs. Laurie E. L. Fobes..... 10 00
Mecca. Cong. Ch..... 15 00
North Fitchville. Sab. Sch..... 2 35
Oberlin. Dea. Alfred Beecher $100., First National Bank $10., E. W. Andrews $10., Dr. Allen $5., L. A. Waters $4., Fay Hopkins, G. W. Ells and J. Brown $3. ea., Wm. Bailey $2., H. E. C. $1..... 141 00
Sandusky. First Cong. Ch..... 33 00
Saybrook. Cong. Ch..... 17 80
Sheffield. Cong. Ch. bal. to const. Rev. Mr. Goff, L. M..... 12 70
South Ridge. Mrs. N. H..... 75
Wauseon. Miss E. Odell..... 2 00
——— "A Friend,"..... 100 00

INDIANA, $56.00.

La Port. W. C. S..... 1 00
Milford. United Brethren Ch. *for Mendi M.*..... 8 00
Pond Grove. United Brethren Ch. *for Mendi M.*..... 47 00

ILLINOIS, $2,051.97.

Altona. Cong. Ch..... 9 00
Atlanta. Ella M. Phelps..... 10 00
Aurora. First Cong. Ch. (ad'l.)..... 53 00
Ayers Point. R. P. Sab. Sch..... 3 25
Barry. Estate of Reuben Shipman, (in part.)..... 599 40
Chicago. New Eng. Cong. Sab. Sch. $100., J. H. McMillen $30..... 130 00
Crystal Lake. "C. F. D." $100., Cong. Ch $6., (ad'l.)..... 106 00
East Paw-Paw. Cong. Ch. (ad'l.)..... 3 50
Eden. R. P. Sab. Sch..... 2 75
Elgin. O. Davidson $25., Mrs. M. A. Fenn $5., 2 Individuals $1. ea., *for Mendi M.*... 32 00
Farmington. Cong. Ch..... 5 00
Forest. Mrs. E. S. K..... 1 00
Galesburg. First Church $170.49., First Cong. Church $51.10. *for Mendi M.*..... 221 59
Galva. Cong. Ch. (in part) $22.50., Swede Ch. $3.22..... 25 72
Kewanee. Cong. Sab. Sch..... 20 00
Kishwaukee. Wesleyan Meth. Ch..... 2 00
Limerick. Welsh Ch..... 2 00
Lyndon. Cong. Ch..... 15 50
Lyonsville. Cong. Ch..... 12 25
Malden Cong. Ch. (ad'l.)..... 45 00
Mendon. Cong. Ch. $3.50., Miss S. P. $1. *for Mendi M.*..... 4 50
Morrison. Cong. Ch. (ad'l.)..... 22 35
New Milford. Cong. Ch. (in part.)..... 12 50
Payson. Cong. Ch. $13.50., Mrs. E. Scarborough and Miss E. Scarborough $5. ea *for Mendi M.*..... 23 50
Providence. Cong. Ch..... 12 50
Plymouth. Miss L. E. Kirkpatrick $6., L. A. Cook, R. H. Griffith and N. F. Burton $5. ea., E. Whipple and Wife $2., 2 Individuals $1. ea., M. L. 25c. *for Mendi M.*..... 25 25
Quincy. Mrs. G.W. Brown, *for Mendi M.*.. 2 00
Richmond. Cong. Ch. (ad'l.)..... 25
Rockford. "A Friend," $500., First Cong. Ch. (in part), $56.25, Mrs. John Page and Miss F. A. Lewis $5. ea..... 566 25
Sparta. Union Sab. Sch. $3., J. McClinton $2., Presb. Ch. $1..... 6 00
Springfield. Cong. Ch..... 48 00
Sterling. Brainerd Orton..... 5 00
Stillman Valley. Cong. Ch. (in part)..... 24 91

MICHIGAN, $2,875.51.

Benzonia. Rev. John Pettit..... 311 28
Big Rapids. Charlie Gay..... 2 00
Casco. Henry Topping..... 5 00
Dorr. Cong. Ch..... 16 00
Fenton. Cash *for freight*..... 2 00
Grand Rapids. A. L. Chubb..... 10 00
Kalamazoo. Salmon Hunt..... 10 00
Lisbon. Individuals..... 3 00
Lowell. J. W. Morton..... 3 00
Manistee. Mr. and Mrs. O. W. Benny..... 2 00
Newago. S. R. Riblet and J. F. Wood $2. ea..... 4 00
Oporto. S. T..... 50
Paris. Dea. G. G. B..... 1 00
Saline. Eli Benton, $2459.73 from Lands sold, and $30. to const. Geo. Benton L. M..... 2489 73
South Boston. Dea. N. H. Nelson $5., J. Stannard $2., 3 Individuals $1. ea., Others 50c..... 10 50
Victor. H. P..... 50
Ypsilanti. Azubah Hatfield..... 5 00

IOWA, $85.14.

Cincinnati. Cong. Ch..... 4 00
Glenwood. Cong. Ch., *for Chapel P. C. Ch. Charleston, S. C.*..... 20 00
Grinnell. Frank Rouse and Others..... 23 00
McGregor. Cong. Ch..... 17 10
Newton. Cong. Sab. Sch. $6.04, Geo. Hanger $5..... 11 04
Waltham. William Mason..... 10 00

WISCONSIN, $142.50.

Beloit. First Cong. Ch., $7.50, (ad'l.) Second Cong. Ch. $2., (ad'l.)..... 9 50
Delavan. Cong. Ch..... 40 00
Menasha. First Cong. Ch., ($15. of which from "H. H." for a Teacher)..... 45 00
River Falls. Cong. Ch..... 48 00

MINNESOTA, $50.95.

Faribault. First Cong. Ch. $24.15, Plym. Cong. Ch. $14.80..... 38 95
Red Wing. Presb. & M. E. Ch's. (ad'l)... 12 00

ARKANSAS, $50.

Lewisville. R. T. McClelland..... 40 00
Yellow Bayou. James D. Eaton..... 10 00

———. A. B. Pope..... 2 00

DOMINION OF CANADA.

Toronto. John Thorn..... 20 00

SCOTLAND.

Kilmarnock. Mrs. John Stewart *for a Teacher*..... 100 00

Total, $19,663.44

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO . C. H. Howard, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.